

FROM:

Board of Foreign Missions of the
PRESBYTERIAN CHURCH IN THE U.S.A.
156 Fifth Avenue, New York 10, N.Y.
ALgonquin 5-5000

Release any time

You will be interested in these letters from John Thompson Peters, giving a graphic account of war-torn Korea. Mr. Peters of the United Promotion office and Robert Cadigan of Presbyterian Life, recently flew to Korea to make an on-the-spot survey of relief needs, on behalf of the Presbyterian Church. They are acting, also, on behalf of other denominational and interdenominational organizations, including the Division of Foreign Missions in the NCCC. While this letter came to Dr. Corbin, it is intended for all members of the church, and you are free to release it locally to your own papers.

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Seoul, Korea
November 25, 1950

It is now a full week since we left New York on our "Mission to Korea." We have arrived on the scene of our destination, established contact with the Christian forces in Seoul and it is about time for us to report.

It had been our original hope to go directly to Korea, but little did we know how difficult that was to be. It was necessary for us to become fully accredited as war correspondents in Tokyo, to be outfitted with army gear and to secure military transportation. All of these things took endless time and involved a great deal of red tape.

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Finally we land at Seoul, Kimpo Airfield. The army has been here for some time now and although every building has been blasted and burned out, runways have been repaired, and there is activity such as characterizes Americans: trucks, jeeps, gas lorries and every imaginable kind of vehicle are going and coming. Carpenters, masons, electricians, communications men are on the job trying to restore order out of chaos.

It is impossible to reach our missionaries by telephone, so after waiting two more hours we begged a ride by jeep into town.

The ride in from Kimpo air field is unbelievable. Surely this is something one reads about in Grimm's Fairy Tales - this can't be reality. Strewn on every side are the weapons of warfare: Russian tanks, American tanks, mortars, the remnants of artillery, roads gutted out with shell holes, dust a mile high, and most of all people - American people, all in uniform - they ride, in trucks and jeeps and cars; Korean people - they walk and carry grain, firewood, cabbage, charcoal - everything. The women carry babies on their backs and bundles on their heads. People are at work in the fields, rebuilding the hovels which to them are homes, or digging holes in the ground where once their homes stood.

These people are colorful. The garments they wear are colorful, their faces are full of expression and colorful, their movements are full of grace and colorful.

We move on toward the city. By our side, the procession of people becomes greater, swelling into a multitude and we approach the Han River. All bridges are down; we cross on a pontoon bridge erected by the army; the Koreans must use small ferry boats and theirs is an endless wait. But they are a patient people. They will wait.

As we enter the city, aside from the American army trucks there is only one other sight familiar to a westerner - the churches. As in our cities, so here they tower above the houses, pointing upward. Some are battered and burned, but they are there.

"What is your assignment?" the American boy who drives our jeep asks.

"We are sent here by the churches of America to survey relief needs and help these people.

"That's good," he said. "I didn't know the Church was here until I saw with my own eyes. That's good."

"Yes, thank God. In this suffering land the Church is here. It was here before the troops landed. It was here during the months of warfare. It will be here when the Army leaves. The Church is here. That's good. That's good."

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Seoul, Korea
November 28, 1950

In the midst of extremely intense days here at Seoul we must pause to send you word of what is happening. Bob Cadigan and I have been successful in becoming established in the billet for war correspondents. We can also take our meals here which takes the burden from the missionaries trying to feed us on their all too slim resources. As a matter of fact we can bring some of them here from time to time for meals.

To drive through the streets of Seoul is sickening to one's heart. From where I sit writing this letter I look out at the capitol building, architecturally a gem and situated beautifully at the foot of a Korean mountain. There is not one habitable room left in it. Ned Adams tells of flying over Seoul when it was burning, when long tongues of flame shot out from its windows.

There is a beautiful mall or avenue which led directly up to the capitol building. It was lined on either side with government buildings. Now only one in eight are left standing and these badly burned. The railroad station is gone, the post office, the Y.M.C.A. and of course many of our churches - the number we have yet to determine. The building owned by the Christian Literature Society which housed Ned Adams' office and the American Bible Society was completely burned, but both Ned and the Society have set up quarters there again. Ned had a repairman on the spot at once to help inspire the Koreans who were too bewildered to start moving immediately. The result is that both offices are functioning after a fashion.

We have been on the go ever since arriving at Seoul to get as full a picture of relief needs as possible and to inquire into the plans and programs for relief and rehabilitation. We have seen endless people in United Nations positions as well as in Korean government. In addition we have seen church life and almost every corner of Seoul.

Certain impressions begin to filter through into our dazed brains after several days in this harried land.

1. The people, although distressed at the destruction wrought, are not discouraged, but are like those from whom a great burden has been lifted. Life under the Communists for them was a constant nightmare. They have lived under both Japanese and Communist occupation and they all say: "The Reds were ten times worse." "Since the United Nations have come, now we live again." There is a happy air about the people. They are not despairing, are not cast down. God has not allowed this terrible fate which threatened to engulf them to come about and they are thankful. Words of gratitude are scrawled all over the streets of Seoul, but what is more important, gratitude is in the hearts of the Korean people.

2. The Church, although stunned by the blow of war, gives evidence of coming back with even greater vigor and more power than ever before. The people have now seen two tyrannous regimes, the Japanese and the Communist. These have both come and gone and the Church, which was persecuted and threatened by both, still stands. To it they cling as to an island in an unsteady sea.

Last week Bob and I both spoke to the Presbytery of Seoul, where elders and ministers from the 200 churches in this Presbytery gathered in regular session. They presented a thrilling picture, these men who had suffered for their faith. One man was dressed in mattress ticking, the only cloth available from which to make his suit. Theirs was a valiant company and it was joyous to tell them that our presence in Korea symbolized the concern and love of American Christians for the Korean Church.

We had no sooner sat down than elders and ministers rose to their feet to challenge the Church to a new evangelism. If American Christians will help, they said, we must do our part. And one could not doubt that they would.

This was the first life blood picture of the Church we saw in Korea. The second was on Sunday following. Early Sunday morning we drove about the city to see the Church in action. Seoul is a city of churches. There are more than 100 Presbyterian churches alone. Everywhere one turned there were evidences of Sunday School children and adults going to Church. Where churches had been destroyed they were meeting in factories, in homes or even out of doors. In a former Japanese red light district there now stands a Presbyterian Church which has completely changed the atmosphere of that place.

The climax of our Sunday morning experience was at the Young Nak (Bethany) Church, where Pastor Han ministers to a large congregation, composed mostly of refugees from the north. There I had been invited to preach to his marvelous congregation. They crowded the sanctuary and hundreds were standing - over 3000 attended the service. The amazing thing is that the temperature was 25° inside the church, for there was no heat in the building at all. But the congregation sat eagerly drinking in every word of each prayer and the sermon. Pastor Han interpreted beautifully. He is one of the spiritual giants of this land, and his people love him and joyously follow his leadership.

Following the service I had dinner in his home with the Director of Social Welfare of the city of Seoul, Mr. Park Hak Chun and the Prosecuting Attorney for the city, Mr. Oh Che Do. Both of these men are officers in the Young Nak Church and earnest Christians. Mr. Park is heading up a relief program and Mr. Oh has the difficult task of prosecuting the Reds who have been apprehended. Some 16,000 have been arrested. Nine hundred have been sentenced to death and 200 have already been executed.

3. Korea is going to get back up on her feet in valiant fashion if given a chance to do so and some of the right kind of help.

We visited three Cabinet ministers today and although their offices were unheated, they have a program under way and are doing what they can. Dr. George Paik, Minister of Education, told us of how teachers are meeting with pupils, without equipment, without text books - but once a week anyway - for lectures.

Mr. Hur, Director of Social Welfare, told us of camps for the destitute and of other rehabilitation plans.

The relief picture here is confused, but we are persistently seeking the answer. Man's problems are not too great for God to solve. In His blessed name we carry on this mission to a needy people.

Faithfully yours,

John Thompson Peters

The Presbyterian Church in the United States of America
THE GENERAL COUNCIL OF THE GENERAL ASSEMBLY
The Committee on United Promotion

156 Fifth Avenue
New York 10, N.Y.

Rev. John Thompson Peters, Ph.D.
General Secretary

Letter #3. Report on Korean Mission.

Taegu, Korea
December 2, 1950

The Rev. John C. Corbin, D. D.
The Board of Foreign Missions

Dear John:

One of the great ambitions of my life has now been realized - a visit to Pyengyang. The largest and in some ways most fruitful Presbyterian Mission Station in the world has now been seen with my own eyes. In the days long ago when I dreamed of visiting it I did not suppose that I would find the 5th Air Force and the 8th Army swarming over it. One can't accurately predict this changing world of ours.

We left two hours before dawn, four of us: Ned Adams, field administrator and our able interpreter, Ray Provost, missionary photographer, Bob and I. That is the hour one leaves Seoul these days to get anywhere. For one travels via military air transport and to do so one must be at the airport before 7 a. m. to get on a "manifest" or list. The Seoul airport - called Kimpo - is several miles out. The streets are deserted at this hour because Koreans are not allowed to move on city streets when it is dark. When you arrive at the airport and get your name on a list you wait until your name is called and a plane goes where you are going.

We were lucky and got to Pyengyang in good time. When you arrive at an airport here there is always a problem of how you are to get into town. For there are no regular means of transportation. Jeeps and army trucks are the chief helps. This time we fortunately were picked up by a jeep belonging to an Army chaplain.

While the airport at Pyengyang was bombed to smithereens, the city itself fared better than Seoul. Of course bridges are all gone, but as we drive up to our mission compound we find little destruction here from bombing. Of course every building has been looted - not "clean" but "bare." The 5th Air Force, the 8th Army, the United Nations have taken over almost everything. General Walker, who is MacArthur's Chief of Staff, is in one of the mission residences and other VIP's occupy others.

Harry Hill is our only resident missionary now at Pyengyang. It was difficult to keep the military out of one house he could occupy. It is the so-called Anna Dorriss house. Miss Borriss worshipped at my church in Germantown and I felt at home in her house.

Nothing had been seen of this mission compound for the five years since the end of the war. Outside of our little group of Korean missionaries, Bob and I were the first to be up in this territory from the church or from any of the churches. It was a holy moment for us. As I sit to write this and P'yang is once more threatened by the Chinese Reds, one cannot help but fear that we may be the only ones for some time to come.

On this site our church at one time had forty missionary couples - and a complete station, with boys' and girls' schools, a theological seminary, a hospital, and other institutions. The Communists found the place much to their liking. On this site they built the capitol building for North Korea - the most beautiful building north of the 38th parallel and probably in all Korea since the destruction in the land. To build it in America would cost well over a million dollars. In front of it are striking statues of young men and women marching and working together.

In one of the mission residences Kim Il Sung, the North Korean dictator, lived. Beneath it he built a complete atom bomb proof shelter 100 feet below the earth's surface. It was equipped completely with living and dining room facilities and even imitation windows.

What of the Church here after five years of Communist occupation? We knew before we came that the Communists had ruthlessly killed off the Christian leaders. About eighty percent of the pastors are gone. Elders, deacons and other leaders who too forcibly identified themselves with the Church were liquidated. But in spite of this and in spite of their isolation from missionaries and the southern section of the Church, we found a solid and devoted and a large Christian group in P'yang. It was a Wednesday when we arrived, but on that day we found in one church hundreds of Christians meeting in prayer and Bible study. As we addressed them, they listened with great care to the message we brought them from the American churches. When we left the church after an hour's visit, many Koreans still remained, bowing in prayer, for their country, the UN forces and most of all for the Church.

Another evidence of the vitality of the faith is in the steady stream of Christians who came to talk with Harry Hill and Ned Adams at P'yang. Bob and I listened to their stories in utter amazement. What these people have suffered for their faith rivals that of first century Christians. Here is one man whom the Communists have held in slave labor in a gold mine where for two years he worked twenty-two hours each day. He escaped death by a miracle when his fellow prisoners were shot as UN troops advanced. Yet his face is radiant and his plea to us is not for himself, but for the wives of widowed pastors.

To Dr. Corbin

-3-

December 2, 1950

It is easy to exaggerate but I am certain that I have never seen a more devout Christian group than the Korean Christians. They get up at 5 a. m. in the morning to hold prayer meetings. They meet for weeks at a time to study the Bible. When prayer is offered in a church service there is not one, no not even one, open eye or unbowed head.

At P'yang we had to sleep in Harry Hill's house. The Army has made no provision for us "war correspondents" this far north. But we eat with the officers. Dried eggs, powdered milk, dehydrated potatoes, canned fruit - but it is served by as fine a group of young girls as I have seen. Who are they? Why, they are the girls from the West Gate Presbyterian Church. So here is the atmosphere of a church supper north of the famous 38th parallel, in the midst of a war, and the Army officers have learned to respect these girls too. There is something different about Christians.

But it is a grim situation which P'yang presents. Howard Moffett, regularly superintendent of our Taegu Hospital, is now a Lieutenant with the 5th Air Force, here at P'yang. He brings the word that the 5th Air Force is preparing to evacuate P'yang because 400,000 new Chinese Red troops are now in the field.

The State Department is worried about the situation and is sending the embassy plane to evacuate civilians on Friday and we are urged to go.

That night in Harry Hill's little home we gather in a dramatic scene: Howard Moffett in his Air Force uniform, Harry, Ned, Ray Provost, Bob and myself. The compound is blacked out and all we have is a little candlelight. Outside are the roars of Army convoys going, alas, south. The air overhead is full of planes, and within earshot and all night long are the abrupt "Halt! Who goes there?" of the sentries.

The fate of P'yang and these ardent Christians of the north and of suffering Korea is on all our hearts. In this atmosphere we kneel to pray. Somehow all of us feel that the situation is in God's hands. It is for us, earnestly to pour out our hearts to him. This we do and as we rise from our knees we have found new strength. We must pray more. The Church here is praying more. When we get home we must tell the Church in America to pray more.

And we can go home. The plane will be waiting to take us to Seoul tomorrow. But Harry Hill will stay behind and Howard Moffett, until they have to go. But the Korean Christians will be left behind. It is not easy to go and leave them. Oh Lord help these people.

Sincerely,

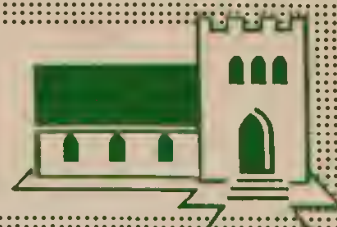
John Thompson Peters

John Thompson Peters

cc. Dr. John Coventry Smith
Dr. Charles T. Leber



NEWS



The Church in Korea: Slow but Sure

Despite last week's critical turn of events, the relief and rehabilitation programs for Korea are slowly taking shape. While the United Nations and the Economic Cooperation Administration of the United States were studying the overall needs of the Republic of South Korea last month (current estimates for the nation total \$200,000 a year for six years), church and other groups were trying to do as much as they could as fast as they could for the estimated 3,000,000 Korean refugees.

The U. S. State Department announced late last month that some \$700,000 worth of supplies had been received from private American sources for Korea refugee relief. Part of this material is already being distributed. Church World Service, former interchurch relief agency now a part of the new National Council of Churches, has distributed almost a million pounds of relief goods, and has provided \$100,000 worth of clothing, cotton, food, and bandages to UN relief forces. Fortunately, much of the CVS material was stored in the UN supply port of Pusan and in Japan and was safe during most of the fighting.

Throughout the world, national church groups were planning special drives for Korea aid (*P.L.*, Nov. 25).

At least ten Presbyterian U.S.A. missionaries are now working in both North and South Korea, and a score of workers from other churches have returned. In addition, Dr. John T. Peters, head of the Church's United Promotion department, and Robert Cadigan, general manager of *PRESBYTERIAN LIFE*, left the U.S. last month for Korea (*see at right*) to assess the damage to the Protestant mission program there. Their reports will contain estimates of the extent to which relief and rehabilitation will be needed. There are at least 600,000 Christians in Korea, of whom more than half are Presbyterians.

Last month also, the first eye-witness reports of damage to the Protestant mission program in Pyongyang, the capital of North Korea, were received in the U.S. from Presbyterian

missionaries. The accounts were hopeful as far as physical damage to missions property was concerned, but were grim when they discussed the loss of Christian leadership above the 38th parallel.

The Reverend Harold Voelkel, missionary who is now a UN chaplain, wrote last month from Pyongyang, where the Presbyterian Church used to operate the largest mission station and largest seminary in the entire country: "Fortunately, the city was spared the shelling that levelled nearly all the other cities in Korea, but it has suffered a terrible loss in leadership. At

least twenty-one of the Pyongyang pastors appear to have been liquidated, and the . . . evil of the Red system is manifest not only in the disappearance of church leaders but . . . of physicians, teachers, and skilled technicians—everyone who would be able to assume responsibility in the rehabilitation of the country."

The Reverend Edward Adams, secretary of the Church's Korea mission (*P.L.*, Oct. 28) had this to say: "Now for the saddest part of the Pyongyang story. Eighty per cent of the pastors and church leaders have been carried off or disappeared—no

SEOUL, KOREA, NOV. 29

The following statistics gathered at the office of Mr. Hur Jung, newly appointed minister of social affairs, and Mark Scherbacher, welfare director of the UN Health and Welfare Civil Assistance Command, are representative of the dire situation facing relief agencies in Korea.

Of 20,400,000 residents of South Korea, 2,000,000 are destitute; 112,000 have been killed; 216,000 homes destroyed. In North Korea, population 9,000,000, the estimate is 1,000,000 destitute. War adds to these figures daily. In Seoul, with a population of 1,640,000—400,000 are in need; 9,488 are dead; 35,000 families have lost their homes. In Andong, 34,000 families are homeless; 7,107 homes are completely destroyed, 385 partially. Pohang is 40 per cent destroyed. Mr. Park Hak Chun, director of social welfare for Seoul and ardent Christian, reports 10,500 people living in sixteen camps near the city, but poor conditions take a toll of thirty lives daily. It is estimated by UN officials and confirmed by Korean government officials that 100,000 people will perish from cold and exposure this winter.

Relief is hampered by the swallowing up of all internal transportation to take supplies to the critical northern fighting fronts: yet Christians are not discouraged. In the face of these difficulties, their hunger for the Gospel is evidenced in the fact that John Peters preached to an over-flow crowd of 3,000 people at Young Nak Church November 26 when the inside temperature was 25 degrees. Where churches have been destroyed, people worship in factories or in houses, or out of doors. The Presbytery of Seoul, (200 churches), in regular session last week discussed, among other important items, the launching of a new campaign of evangelism.

Christianity is today filling a vacuum in the life of Korea; in the terror these people have experienced for more than two decades under first Japanese, and then Communist, anarchy. They have seen many things come and go, but the Church of Christ, which was here before tyranny, is here after others have gone.

Our Presbyterian missionaries stayed with the people during the war. Everywhere they go, Koreans kneel in thankfulness at their feet. Almost anywhere in Korea today people will eagerly listen to the Gospel if some one will stand up and preach. By chance John Peters finished his Sunday sermon quoting Romans 8: 38, 39. This text is a favorite of Koreans and used more frequently than any other. It symbolizes what Koreans think and feel after war and tyranny have done their worst:

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—ROBERT J. CADIGAN.



Before and after in Seoul. One of the least damaged buildings of the Presbyterian Church's Severance Union Hospital and Medical College looks like this after liberation. Photo of the building before it was gutted was taken earlier this year.

one knows what has happened to them. Because of what is known of Communist methods, most people feel that there is only one chance in ten of their coming back alive. This happened to only a small per cent of those in Seoul, but here they seem to have caught almost everyone. Although material destruction was small, I have never seen a place so completely leaderless as Pyongyang today. . . . In spite of all this, several hard-boiled army officers have remarked to us in amazement that they have never been in a city where so many people carried Bibles around on Sunday. . . . The problem up here will be the restoration of leaders and communities, rather than buildings, though there will be some of the latter."

Despite the years of persecution, Presbyterians and other Protestants in Pyongyang, as reported earlier (*P.L.*, Nov. 11), have not in any way weakened in their Christian faith. Harold Voelkel reports about the first service in freed Pyongyang: "When word got around that some missionaries and pastors from Seoul had arrived, a union rally was announced. . . . I arrived a little before the service at West Gate Church, and people were already standing outside. I wish I could put into words the atmosphere of that meeting. As we missionaries entered by a side door the congregation was singing 'A Mighty Fortress Is Our God.' The volume just about raised the roof. Members . . . carried in boxes of Korean New Testaments that I brought from Seoul in a trailer, and when the crowd discovered what was

in the boxes they burst out into rapturous applause. They were the first Testaments to be brought to the city in nine years. What delight there was . . . on the faces of the people—released after years of Japanese tyranny and Communist oppression. The pastor who presided opened his prayer with thanksgiving that they were alive. The Reverend Han Kyung Chik, pastor of Young Nak (Bethany) Church in Seoul [largest church in Korea, with more than 4,000 members], preached the sermon. . . .

"It was a historic service. Fifteen hundred people crowded into the church in addition to the great throng outside."

Church and State: More Dixon Cases?

While the famous Dixon, New Mexico, case against Roman Catholic interference in public schools was moving toward a decision in the state Supreme Court (see "Fighting for Free Schools," page 11), two similar court actions in Missouri and Iowa made news.

Twenty-three citizens, through the Missouri Association for Free Public Schools, have sued in the courts to stop payment of state funds to schools which they charge are controlled by the Roman Catholic Church. The suit names four school districts, Cole, Nodaway, Osage, and Bollinger, in which schools are operated in church-owned buildings, and staffed by teachers wearing religious garb, but are treated as public schools in the allocation and distribution of state school funds.

Although the suit is limited to these four districts, the plaintiffs say they have evidence of twenty-six different infractions of the law throughout the state. Already officials of the State Board of Education are reported to have conceded that there are about 2,000 elementary and high school pupils attending parochial schools which have been designated as "public schools" in eight counties.

In Iowa last month, L. L. Long, Jackson County superintendent of schools, filed a district court petition asking that the board of education at St. Donatus be restrained from operating its school as a parochial school. He claims that the St. Donatus board hires as teachers two Roman Catholic sisters who appear regularly in the schoolroom in religious garb, that part of their earnings goes to their religious order, and that the board rents a building from Catholic Diocese of Dubuque and uses public funds for repairs.

The petition also alleges that it has been the practice there to dismiss school when weddings or funerals are held in the school chapel, and also on certain days recognized by the Roman Catholic Church as holy days.

New Curriculum: A Searching Look

Four years ago the Board of Christian Education embarked on a \$2,000,000 experiment which has come to be known, popularly, as "the new curriculum." Using an old, old laboratory—the Sunday school—the experiment sought to apply the most modern and scientific

IN A KOREAN CLASSROOM

By Robert E. Streeter

(Robert E. Streeter, after a very active undergraduate career, earned first honors on graduation from Bucknell in 1938. He received the master's degree in English at Bucknell while doing sports publicity for the University. He earned the Ph.D. in American literature at Northwestern University. On his return to America from Korea, he accepted a professorship at the University of Chicago.)

The time was just four years ago this month--December, 1946. The place was a classroom at Seoul National University--a dingy, dark lecture-hall still bearing the marks of its wartime use as an army barracks. Broken-down chairs littered the back of the room. As I spoke to my class of Korean students, I had to pace carefully, lest I plunge through a hole in the floor. Outside the temperature was eight above zero. Inside it was not much warmer. The wind whistled through broken windows, and the University heating system had been a war casualty. The students sat huddled in their thin uniforms, writing down notes with numb fingers.

This scene remains etched in my memory as a symbol of the grim earnestness with which Korean young people, after World War II, undertook the task of preparing themselves to aid in the reconstruction of their homeland. I realized the strength of this determination when I suggested to my students that, in the interest of their comfort and health, we might suspend classes until the most rigorous weather had ceased. "No, no!" they exclaimed. "Our people have already lost too much time--thirty-five years under Japanese rule. We cannot waste any more time. We must learn so that we can build a new country." So, for day after day of the deep Korean winter, these students gathered in a drab and unheated classroom, working away at the English language which they regarded as an open sesame to the knowledge so desperately needed by their country.

Now Communist aggression and its aftermath of physical destruction and social upheaval have caused another tragic delay in the realization of young Koreans' dreams for a better future. Nevertheless, I suspect that their indomitable national spirit--surviving despite the ineptitude of the old Korean kings, the ruthless domination by the Japanese, and the chaos of a divided country following the last war--will stand up to this latest and most critical test. The prospect that a unified country will emerge out of the war will, of course, do more than any other single fact to keep alive the hopes of Korean youth. During the year that I was in Seoul, virtually every conversation with a Korean, old or young, swung around eventually to the central national tragedy, the division of the country at the 38th parallel. The overriding national emotion, so strong as to be an obsession, was the desire for reunion of the two halves of the country. Every bright plan for the future was presented with the accompanying remark, "When we are one country again." It is obvious that the Communist hoped to capitalize on this emotion when they broke over the parallel on June 25.

Perhaps I can best illustrate the intensity of this feeling by a brief quotation from a theme written for me by a Seoul University student named Mun. Incidentally, I accept only partial responsibility for the English in this essay, since it was written just a few weeks after I became Mun's teacher. The student wrote:

"Corean always and still is Corean. Russian always and still is Russian. American always and still is American. In epite of this fact, we can't find this fact in our circumstances. Must we always follow under. No! We have born too!!

"We must unite, unless we fall. Soon as possible as, we stand up to unite, and must establish form, new country. All of Corean youth should be ashamed of following others. We should accumulate our energy for our country. It is not the time to divide in two, and not the time to discuss good or not about government.

"I hope to our America to make our reunion, and please save our country. For my naked heart, please, beg to America."

In the perspective of the past few months, this appeal seems more moving to me now than when it was written four years ago. It suggests why, notwithstanding the troubles of the immediate present, unification will do much to release the constructive energies of Koreans.

Of course, not all Korean young people, even in 1946-1947, looked to America for counsel and aid. In the period of galloping inflation and economic dislocation which followed the war, a good many students, and teachers too, proved susceptible to the blandishment of the Communists and the heady talk about the new "people's democracy" reportedly abuilding in North Korea. One of my better students vanished from class; discreet inquiry revealed that he had slipped across the 38th parellel to sample the curriculum at Kim Il Sung University in Pyongyang, the Communist capital. Two months

later he reappeared, footsore and disillusioned. "All their courses up there are really political science," he told me, "and all their political science is really political propaganda." Henceforth, this wandering scholar was the most effective spokesman for democracy in our university. Indeed, refugees from North Korea were, as a group, the most militantly democratic of our students.

The Communists displayed dexterity in seizing upon educational controversies and making political capital of them. When I first arrived in Korea, students and teachers were warmly debating the wisdom of incorporating several previously-independent professional schools--of medicine, dentistry, and commerce--into Seoul National University. In this case, differences of opinion and heated argument were natural, but long after the decision had been reached the Communists continued to fan discontent with the educational policy of the University. The result was a series of strikes, supposedly directed at educational reform but actually political in effect.

However, Seoul University's anti-Communists were not without their own brand of political acumen. One afternoon, as I was in the middle of a two-hour class, a large "action committee" came striding down the hallway, threw open the door, announced that a strike was in progress, and ordered my students to join the walkout. One of my students quickly arose, stepped out into the hall, and spoke earnestly in Korean for a few minutes. The leader of the strikers appeared at the doorway again and uttered the Korean equivalent of "O.K."; then he and his followers tiptoed, rather than marched, down the hall and out of the building. After class I asked my student, Song, how he had persuaded the "action committee" to become inactive so suddenly. "Very simple," Song replied. "I told them that you were giving a special lecture, instead of a regular class." So, all during the strike, that course continued to flourish as a series of "special lectures"!

Personally, I am convinced that the real "revolution" desired in Korea, and perhaps generally in the less-favored parts of the world, is not the Marxist one, but instead the improvement of the material conditions of life by the use of techniques of production and distribution which have been developed, par excellence, in the United States. I am thinking, for instance, of a spring afternoon in 1947 when I saw this "revolution" in action. Several of my students had painstakingly gotten together a rare collection of automotive parts--an old truck chassis, bits and pieces of several abandoned jeep engines, etc. For weeks they had been laboring over this unprepossessing pile of wreckage. Finally, one day in mid-May, as I left my office in the library, I saw a weird-looking vehicle slowly circling the playing-field of the University. It was clearly proceeding under its own power, and it was loaded to the gunwales with excited students. When they saw me, every hand went up in the air, and every voice combined in a shout, "Teacher! Teacher! Look!" Never again do I hope to see such complete pride and joy written on the human face as that which positively radiated from the twenty boys crowded onto that old truck.

Similarly, discussions in the classroom convinced me that the really dynamic motive with Korean young people was the hope of better living conditions for their country. I do not mean to suggest that intelligent Koreans believe that an influx of bigger and better bulldozers, jukeboxes, and plastic bubble gum will automatically solve their social problems. I mean only that they see, in improved techniques of agriculture, manufacture and distribution, indispensable preliminary conditions which must be met as they tackle the task of creating a new nation.

Even Communism made its appeal in Korea, not by the abstract formulations of Marx and Engels, but by the unscrupulous promise to deliver the industrial millennium, pre-paid and gift-wrapped, a week from Tuesday. We often wonder why the Russians, in recent years, have gone to such absurd lengths in claiming that virtually all the great inventions are of Russian origin. I believe that it is primarily because they wish to appear, in under-developed areas of the world like Korea, as the bearers of technological promise. They wish to take the technological revolution, previously marked "Made in the U. S. A. (or Britain or Germany)," and re-label it "Made in Russia."

In several of my classes, the students read and discussed well-known works of English and American literature. The universal favorite was Benjamin Franklin's Autobiography. When I asked the reason for Franklin's popularity, I was told, "He is the kind of man we need in Korea today. Instead of arguing about ideology, he went ahead and did things for the people."

Korea News Letter No. 5.
Dec. 20, 1950

Dear Friends of Korea:

The sudden reverses that have come to the UN forces in Korea, have of course, brought reverses in our mission work there too. On December 11th we received the following cablegram from Mr. Sauer, in Seoul:

Payne, Mav, Townsend returned Tokyo Sunday. Manget, Sauer, Stokes, Adams, remaining temporarily to expedite evacuation pastors and families.

Later messages bring the news that Charlie Stokes went from Seoul, about Dec. 13th with the first evacuation train, which carried 150 Methodist parsonage members to Fusan, and it seems that Mr. Sauer also went with some of these groups, and they plan to set up a kind of Pastor's Colony of several hundred Methodist and Presbyterian families.

Miss Oliver had expected to be on her way to Korea in a few days, when the situation there, caused her to decide to stay on in Hiroshima until conditions are more favorable. Mr. Henry Appenzeller left New York a few days ago, planning to spend Christmas on the Pacific coast and had hoped to go to Korea early in January, but we are not sure that he will be able to go.

Our hearts ache so for Korea and the suffering people. All of us are discouraged and sad, but in the midst of the gloom, the heartening messages from Thelma and Mollie, which came yesterday, bring some cheer and certainly thankfulness for the strong faith of Christians in Korea and for the opportunity our missionaries have had during even a brief time with them.

Thelma says; "First, let me say, I'd go again tomorrow if I could. It was worth everything to our Korean Christians to know that we cared enough to come and it was worth every bit of it to me to see and to know what it means to stand firm in the faith, whatever the cost. They know too that the Christians at home care and the ones in Japan, for I told them it was only through the help of all that I could come and share in the rebuilding of their work and their plans for the future.

"First of all, one was overwhelmed by the number of things that needed to be done. Never before have I wished so much for extra hands and feet. Knowing I had only one pair and those not too skilled, I tried to do what I felt would help most. Just our very presence helped to boost morale and in the midst of all the ruins and heartache and suffering we had many a laugh as we worked together.

"We can never know what suffering and hardships these folks know, but I feel at times a glimpse is good for it gives us a better insight into their problems. One day I thought I knew what it felt like to wash diapers in icy water. The wash lady didn't appear and the washing had to be done. Everyone was doing their best to fill the job assigned to them so I washed. That night I realized how I had only scratched the surface of really knowing what it was like. True - my hands were cold and stiff, but my body was warm, my house was only five minutes away, my meals were there, the rest of the family was cared for and I wasn't fearing greatly for the future. Dear old Alice's daughter had come and asked for just anything to do. She is now our wash lady. Her husband was taken away, her home burned, five children to feed and care for and a half hour walk in the cold morning and night.

"How I'd have loved to have gotten around more but I felt at first at least I must work and help those I knew and those who could understand my attempts at speaking Korean. I marvelled at their understanding of what I attempted to say. Each time I had a chance I'd stop for a five minute visit in the homes of our former servants and workers. One day I stopped at Bobby's driver's home and the mother said the little girl had been asking "Why doesn't the 'Hello lady' come and see us?"

"Mrs. Hunter Lee was busy with other things so I found another teacher. She is a wonderful girl--graduate of our seminary with six years of nursing work at East Gate. She helped us with our little orphans at Severance and when all had eaten and baths were finished we'd get away for a few minutes of study. One day we studied as we walked to the Bible school and the Men's Seminary; another day we went together to her little church and together with her Sunday School students we pasted up all the broken windows with paper. It was a bitter cold day and even pasted windows didn't keep out the cold of the shell hole thru the roof but it was a help. We had a prayer time afterwards and I felt that though irregular my study time had been valuable.

When we say we must leave, we had a little pre-Christmas party at which time we could share our Christmas from home with the nurses. The assortment of gifts wasn't great, but soap and towel or soap and socks were appreciated. The little bit of fellowship drew us closer together. We told them of the love and concern of the church at home and each was given just a little help out of our relief funds. It was all greatly appreciated and they send their thanks.

December 20, 1950

"My letters just can't say what I would like to say, but thanks for the opportunity of being a representative there for the past month."

Mollie reports; "We came out of Korea, Thelma, Beulah Bourns of the Canadian Mission and I, on a special flight of a North Western Air Lines plane, leaving Kimpo Field at 12:30 A.M. on the 10th. Since we were there by the courtesy of the Army and Dr. Manget's request, we could not but leave when passage was secured for us and we were told to do so. However, personally I wanted to wait longer and see the turn of events, but then there would be no transportation. It is perhaps best so, but it was mighty hard to leave; to leave the work that we had undertaken and to leave the people; the nurses, doctors, watchmen of the buildings, servants, the Christians who feel that there is no survival for them if the Communists return to Seoul.

"The Korean people were stunned, everybody there was stunned, at the sudden and complete turn of events in the North. Terror seized the people and there was a mad scramble to get away. People poured in from the North on their way south, in the bitter weather with nothing more than they could carry. The three nurses from Ivey Hospital, Kaesong, walked to Seoul with just what they could carry so I gave them part of my bedding and most of my clothes that I hadn't already given away. I think that Thelma came away with less than I did. We gave our food supplies away and all the money that we had and could get. Dr. Manget and Mr. Sauer are looking after pastors, Christian workers and the Severance doctors and families. Everybody who could possibly do so was getting out of Seoul and all roads were already blocked with the crowds pouring down from the North and the steady stream of military vehicles passing through on the way south. There were 850 children in the Orphanage Center and most of the staff was staying by when we left, but I try to keep myself from thinking what is likely to happen if the Communists start on towards Seoul, the terror of the people is so great. The terrible fear and terror of Communism in the hearts of the people throughout the Far East is so great that they can't think normally, but if asked to describe it, you can't. The people must act in such a way that if the Communists do come, they will find favor in the eyes of the party. Japanese people tell me that many Japanese act that way and that it is not that they want Communism but they fear it so and fear that it will win that they must think of a way to survive...find favor. The things that happened in Seoul are too terrible to talk about or tell. People just can't be like that, can't murder that way, and so, if one were to tell the things that have been done, people would not believe it. I hope our people never have to believe it. If you once see the terror in the eyes of the people, you can never forget it."

Now Thelma has gone back to Karuizawa, joining the group in language school, and Mollie is taking up her work in Tokyo, with Miss Mildred Paine in the Community Center. Miss Paine was reluctant to let her go to Korea, so has given her such a cordial welcome back. You will be interested to know that while Korea missionaries are having to withdraw from there, at the same time new missionaries are being sent out. Miss Florence Piper, a nurse under appointment to Korea, sailed for Japan a few weeks ago and is to be at Karuizawa in Language School awaiting developments in Korea.

Of course all of us have so constantly hoped and prayed for our six Songdo missionaries and have so anxiously sought for some bit of news regarding them. There is no news, later than the report that they were likely taken into Manchuria. A recent letter from Emily Evans in Japan quotes from the Nippon Times a statement from the Chinese press, as follows:

"The Chinese Communists are holding American prisoners of war in Manchurian prison camps at Mukden, Tunghua and Fengchen and giving them a course of Communist indoctrination. The writer said that 142 Americans who were captured by the Communists in Korea are imprisoned in Tunghua, an East Manchurian city about 100 miles from the border. Both soldiers and officers were reported to be interned at prison camps south of Mukden and Fengchen also. He said that the Chinese Reds are making every effort to make the Americans proselytes of Communism by providing them with tolerable food, Communist reading material and a compulsory course of daily speeches by Red political workers. He said that American POW's live in 11 makeshift houses on a 10-acre barracks ground just west of Tunghua, next to the airfield."

Another bit of news from Japan about Korea personnel is the news that Mrs. Sauer plans to come to America soon. Her daughter-in-law, Charles' wife, is seriously ill with polio, and Mrs. Sauer is needed to help Charles and his family. One of the last cables from Mr. Sauer, in Seoul has to do with hopes and plans for Hyunghi Lev and family to come to America. Plans have not been completed.

Elston Rowland is spending Christmas with Margaret in New York and Sadie Maude goes to Georgia for the holidays.

Best Christmas wishes.

Margaret Billingsley and Sadie Maude Moore

Foreign Missions and Overseas Interchurch Service

The Board of Foreign Missions of the Presbyterian Church in the United States of America

156 Fifth Avenue, New York 10, N. Y.

January 19, 1951

Korea Bulletin #6 Confidential - Not for Publication

To the Friends and Supporters of our Korea Mission

Dear Friends:

Recent news from Korea gives assurance of the safety of all our missionaries and of the great majority of the Korean Christian leadership.

Rev. Edward Adams, Rev. Archibald Campbell, Dr. Horace H. Underwood, Rev. John T. Underwood, Rev. Earle J. Woodberry, Mr. James M. Phillips, and Mr. Raymond C. Provost, Jr., are in the Taegu-Pusan area as missionaries. Rev. Harold Voelkel, Dr. Howard F. Moffett, and Mr. Horace G. Underwood, along with Mr. Richard Underwood, are with the Armed Forces in the same area. Rev. Francis Kinsler is at present in Japan as relief liaison man, but is going back to Pusan soon. Rev. Harry J. Hill is also in Japan for a brief rest after these strenuous months in Korea.

These missionaries have assisted in the evacuation of the Korean Christian leadership from Seoul, and are ministering to them and their families in the refugee centers of the South.

Conferences on the refugee situation, as it applies to Christians, have been held in Tokyo, Pusan, and Washington. A cablegram from Rev. Edward Adams in Pusan on January 18th is our most recent news:

"STARTED DAILY SUBSISTANCE RATION SUPPLEMENTING UN EFFORTS FOR ALL DENOMINATIONS INCLUDING PASTORS WIDOWS LAY PREACHERS BIBLE WOMEN SEMINARY STUDENTS WHEN DESIRABLE STOP CONCENTRATING ON GUIDING ABOVE CATEGORIES TO TWO ISLANDS CHEJUDO AND KUJEDO EVACUATION BEYOND THIS NOT CONSIDERED DESIRABLE."

Mr. Adams may be coming to New York for the Board's Staff Conference February 10 to 15. In the meantime, it can readily be seen that funds for relief are desperately needed and that relief goods must be collected for shipment. Some relief goods for Korea have already been shipped from the Church World Service collection centers at: (1) New Windsor, Maryland; (2) 3146 Lucas Street, St. Louis 3, Mo.; (3) Church World Service Center, c/o Pacific Ports Industries, Inc., 10901 Russet St., Oakland, California. We are already advancing funds for relief in Korea now against possible receipts either from individuals or from the "One Great Time of Sharing", which will have primary emphasis on Korea.

The rest of our Korea missionaries are in Japan, continuing their work with the Korean Church there, in Japanese Christian schools, or in language study. Rev. E. Otto DeCamp and his family are on the way to the United States where Mr. DeCamp, along with Miss Marion E. Hartness, will be the Korea representatives in a Study Fellowship here in New York, studying the relationship of Christianity to Communism.

We thank God for the safety of our friends and we pray for His blessing on the multitude of people made homeless by the hostilities in Korea.

Sincerely,

John Coventry Smith



NEWS



The World Scene: From Hope to Snowy Death

The year of our Lord nineteen hundred and fifty-one—twelve years after Munich, nine years after Pearl Harbor, and a little more than five years after a group of stern-faced men gathered on the deck of the battleship U.S.S. Missouri to end a great and costly struggle: it didn't seem possible that these recent world-shaking events would so soon be obscured—that the world at the start of the second half of the twentieth century would be faced with the thought of atomic obliteration in a war of successes but no real victory.

But the facts were unescapable. A resigned free world, headed by an awakened United States, was preparing hurriedly to parry the now-brutal threat of Communist world domination. The free nations hoped and prayed that they would be able to do this job without total war.

For one group of humans, this hope was crushed. The non-communists of Korea had seen enough of war before the end of November. But now they were being subjected to the double horror of war piled upon war. The Red "volunteers" from China had turned their hope and joy to fear and snowy death.

For Christians in Korea, the Chinese Red invasion was a bitter and ironic blow. In Pyongyang, the capital of North Korea, Christians were attending the sixth day of a great prayer meeting in thanksgiving for the city's liberation by UN forces when they learned that the city would be evacuated. And they had had eighty percent of their leadership liquidated by the Korean Reds.

Hardest hit of the churches was, of course, the largest—the Presbyterian. The Church's huge mission station in Pyongyang is probably now completely destroyed after having survived nine years under Japanese and Red occupations. And churches like the vigorous West Gate Presbyterian (*see photos, this page and next*) are probably gone, too.

But there was some good news. Most of the remaining leadership of the once-400,000-member Korean Presbyterian Church is now presumed to be safe in southernmost Korea near the UN port

of Pusan. After seeing what had happened in Pyongyang, the courageous Presbyterian missionaries—who have been in Korea ever since June—last month started "Operation Heartbreak" to help evacuate Presbyterians and other Christian leaders to South Korea. The Reverend Harry Hill (*see below*) helped bring out at least a dozen leaders while UN troops were leaving Pyongyang. And Presbyterian Edward Adams and Methodist Charles Sauer induced the UN forces to arrange transportation for Christian leaders and their families—more than 600 in all—from Seoul to the South. In addition, Presbyterian Raymond Provost started a shuttle service with two mission trucks between Seoul and Taegu (a ten-hour trip over rough troop- and refugee-crowded roads) to bring out additional leaders.

Thousands more Christians are also on their way south on foot. As long as the UN remained in Korea, they would be as safe as could be expected in a war.

PYONGYANG REPORT. UN forces were preparing to evacuate Pyongyang, the capital of North Korea, when PRESBYTERIAN LIFE correspondents John T.



West Gate Presbyterian Church, Pyongyang, North Korea, looked like this when UN forces occupied city. How church looks now in Red hands is anyone's guess.

Peters and Robert J. Cadigan visited the then-liberated city. Here are John Peters' impressions of the trip. Dr. Peters and Mr. Cadigan left the city four days before it was occupied by the Chinese Communists.

"One of the great ambitions of my life has now been realized—a visit to Pyongyang. The largest and in some ways most fruitful Presbyterian mission station in the world has now been seen with my own eyes. In the days long ago when I dreamed of visiting it, I did not suppose that I would find the 5th Air Force and the 8th Army swarming over it preparing for evacuation. One can't accurately predict this changing world of ours.

"We left two hours before dawn . . . That is the hour one leaves Seoul to get anywhere . . . The streets were deserted at this hour because Koreans are not allowed to move on city streets when it is dark. When you arrive at the airport and get your name on a list, you wait until your name is called and a plane goes where you are going.

"We were lucky and got to Pyongyang in good time. When you arrive at an airport, there is always a problem of how you are to get into town. For there are no regular means of transportation. Jeeps and army trucks are the chief helps. This time we fortunately were picked up by a jeep belonging to an Army chaplain.

"While the airport at Pyongyang was bombed to smithereens, the city itself had fared better than Seoul. Of course, bridges were all gone, but as we drove up to our mission compound we found little destruction from bombing. Of course, every building had been looted—not 'clean' but 'bare.' The 5th Air Force, the 8th Army, the United Nations had taken over almost everything . . .

"Harry Hill was our only resident missionary then at Pyongyang . . . Nothing had been seen of this mission compound for the five years since the end of the war. Outside of our little group of Korean missionaries, Bob Cadigan and I were the first to be up in this territory from the church or from any of the churches. It was a great moment for us. As I write this and Pyongyang is once more threatened by the Chinese

Reds, one cannot help but fear that we may be the only ones for some time to come.

"On this site our Church at one time had forty missionary couples—and a complete station, with boys' and girls' schools, a theological seminary, a hospital, and other institutions. The Communists found the place much to their liking. On this site they built the capitol building for North Korea—the most beautiful building north of the 38th parallel and probably in all Korea since the destruction in the land. To build it in America would cost well over a million dollars. In one of the mission residences lived Kim Il Sung, the North Korean dictator. Beneath it he built a complete atom bomb proof shelter 100 feet below the earth's surface. It was equipped completely with living and dining room facilities.

"What of the Church here after five years of Communist occupation? We knew before we came that the Communists ruthlessly killed off the Christian leaders. About eighty percent of the pastors were gone. Elders, deacons and other leaders who too forcibly identified themselves with the Church were liquidated. But in spite of this, and in spite of their isolation from missionaries and the southern section of the Church, we found a solid and devoted and a large Christian group in Pyongyang. It was a Wednesday when we arrived, but on that day we found in one church hundreds of Christians meeting in prayer and Bible study. As we addressed them, they listened with great care to the message we brought them from the American churches. When we left the church after an hour's visit, many Koreans still remained, bowing in prayer, for their country, the UN forces, and most of all for the Church.

"Another evidence of the vitality of the faith is in the steady stream of Christians who came to talk with Harry Hill and Ned Adams at Pyongyang. We listened to their stories in utter amazement. What these people have suffered for their faith rivals that of first century Christians. There was one man whom the Communists held in slave labor in a gold mine. For two years he worked twenty-two hours a day. He escaped death by a miracle when his fellow prisoners were shot as UN troops advanced. Yet his face was radiant and his plea to us was not for himself, but for the widows of pastors.

"It is easy to exaggerate but I am certain that I have never seen a more devout Christian group than the North Korean Christians. They get up at 5 A. M. in the morning to hold prayer meetings. They met for weeks at a time to study the Bible. When prayer was

offered in a church service, there was not one . . . open eye or unbowed head.

"At Pyongyang we had to sleep in Harry Hill's house. The Army made no provision for us 'war correspondents' that far north. But we ate with the officers. Dried eggs, powdered milk, dehydrated potatoes, canned fruit—but it was served by as fine a group of young girls as I have seen—girls from the West Gate Presbyterian Church. There was the atmosphere of a church supper, north of the famous 38th parallel, and in the midst of a war. The Army officers learned to respect these girls. There is something different about Christians.

"But it was a grim situation which Pyongyang presented. Dr. Howard Moffett, regularly superintendent of our Taegu Hospital, now a captain with the 5th Air Force, was at Pyongyang.



West Gate Presbyterian congregation in Pyongyang just before Chinese Communists took over city. A few days later many of these worshippers escaped from city.

He brought word that the 5th Air Force was preparing to evacuate Pyongyang because 400,000 new Chinese Red troops were in the field. The State Department was worried about the situation and had sent for the embassy plane to evacuate civilians. We were urged to go.

"That night in Harry Hill's little home we gathered in a dramatic scene . . . The compound was blacked out and all we had was a little candlelight. Outside were the roars of Army convoys going, alas, south. The air overhead was full of planes, and within earshot all night long was the abrupt, 'Halt! Who goes there?' of the sentries. The fate of Pyongyang and these ardent Christians of the North and of suffering Korea was on all our hearts. In that atmosphere we knelt to pray. Somehow

all of us felt that the situation was in God's hands . . . We must pray more. The Church here is praying more. When we get home we must tell the Church in America to pray more.

"And we can go home . . . but the Korean Christians will be left behind. It is not easy to go and leave them. Oh, Lord, help these people."

Communists Renew Fight Against Churches

As guns boomed and men died in Korea, Communists in other parts of the world accelerated another kind of struggle—the war of ideas—and none could say which war would prove, in the long run, the more decisive. Deviously but energetically, as 1950 drew to its close, the new faith in Marx and Lenin and

dialectic materialism was sniping away at the old faith in God.

In Germany, the latest item in the Red strategy was to split the Evangelical (Lutheran) Church in two, sealing off the churches of the Berlin-Brandenburg diocese from contamination by any anti-communist notions that might seep through from the Western Zone.

The management of this diocese, previously housed in the Western Zone of Berlin, has been ordered by the Council of Brandenburg—a Soviet Zone state—to move into the Soviet Zone. Dr. Otto Dibelius, Bishop of Berlin and Brandenburg, and famous foe of the Reds, scored the decree as "marking the first time that state authorities have violated principles . . . according to which religious denominations manage their own affairs." But if the management